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No. 8.



THE

MIND-CURE



IGNORANCE, THE ONLY
EVIL;

INTELLIGENCE, THE RE-
DEMPTION.



SCIENCE, THE INTER-
PRETER;

INSPIRATION, THE
CENTER.

Journal
AND SCIENCE OF LIFE.

IN HOC SIGNO VINCES.

[IN THIS SIGN THOU SHALT CONQUER.]

PROF. A. J. SWARTS, EDITOR AND PUBLISHER,

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The Mind-Cure and Science of Life

was called into being for the welfare of humanity. Its mission is special.

We do not expect to voice any "ism," but to represent advanced thought and reform.

We admit the truth and the utility of the spiritual phenomena, but we see a ripeness among the leaders in the philosophy, that refuses to loiter.

With much pleasure therefore we present to our readers, the honored names, and the array of talent found in the earnest workers below.

Our space is so limited, that writers need to condense somewhat. We expect other good lady writers to grace our staff.

We advocate cure, only through the highest spiritual forces and Truth, hence it is in order for The Mind-Cure and Science of Life to present various themes of *advance thought*, that it may become a light to all, even as "a city that is set upon a hill." We wish our contributors not to feel too cramped, but to follow their convictions in dealing with matters of reform. It is understood that a publisher is not responsible for the sentiments put forth by writers for his journal.—EDITOR.

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For The Mind-Cure and Science of Life.

→ Rosicrucian Musings No. 3. ←

FREEMAN B. DOWD.

What and where is the Kingdom of Heaven? It is the generally received opinion, belief, or fancy, that the Kingdom of Heaven is a place located in some far away corner of the universe—or outside of it—where the ransomed, or saved, after death have their abode. Without doubt this idea has come down to us from the primitive, or ignorant and barbaric races, who little understood the real nature, powers or possibilities of man. For, indeed, it is a difficult thing for any one to understand that happiness is not derived from place or surroundings. Man has always consciously or unconsciously worshiped the good and feared the evil. Worship is based in Love, and hence leads to a union or blending of the nature with that which is worshiped; but fear is an aversion or sundering of the nature from that which is feared. All the experiences of life from infancy to age seem to teach us that we are derived beings. The infant seems to be derived from the parents, and loves, and worships its mother, from whom it derives its nourishment and the good of its tender years. So it appears very plain that all *physical* enjoyment, or good, is derived from surroundings. But on the other hand, the infant derives a

weak or sickly body, and a deranged or distorted mind from its parents, and the very nourishment given by its mother may be full of poisonous or scrofulous humors, which growing in its tender body, disease the whole nature, and cause the life to be one long drawn sigh of anguish, an agonizing groan over evils growing out of that which was supposed to be good.

It is not surprising that man should recognize evil as an awful thing, having as its head a being void of all good, malignant in nature and horrible in shape; and good as struggling with it for the supremacy. Thus man has always been considered as the *game*, and the world as a vast hunting ground for God and the devil, who tacitly agree not to destroy or harm each other, but each to secure all the game possible. Such puerile notions—relics of barbarism—are lauded as theological or religious.

The conception of good and evil as *things*, or principles embodied, must be the cause of all this absurdity. It comes from the phenomenal life we live, in which all things seem to be derived from something external to ourselves. By reason of this, the Kingdom of Heaven is considered a place where God, the source of all good, resides, and hell as a place—the kingdom of his satanic majesty—the source of all evil. How simple we are! *We know of no such thing!* *We know* that we exist. And we also know that it

is by reason of sense that we exist, and by reason of sense we know the absolute Good that nourishes, and the evil that pains and destroys us. But we *do not know* that we, as infants, are derived from Parents, or that the good and evil of our lives are derived from surroundings. We think so merely because such *seems* to be the case. But this existence is not altogether what it seems. We have existed from all eternity; and hence *do not begin existence* when the body is ushered into this life. A man is not derived from a door because he enters the house thereat. A mother is only a door through which we enter this life. We may have some peculiarities of form, expression, disposition, etc., which she or the father may have, but this proves nothing. All humanity are similar to each other, in every respect; and have, or are *liable* to have, the same misfortunes or diseases. Besides, many children are as different from parents as from other people. It seems to us that we derive strength from the food we eat. But all the power we get comes from the harmony of the body, which harmony digests that taken into the stomach, and assimilates the air we breathe, the water we drink, or the light which shines upon us. Our inner self is connected with the Infinite, all the source of all life, all power and all good; and our exterior self with that which stimulates or coaxes out that which is within us, lying in a darkened or nascent state. But inharmony closes the inner door through which life comes, and food taken into the stomach of such has no life in it, and cannot impart any. All the happiness that we can have comes from health; which comes from harmony. Harmony is within us, and it is ourselves when at rest mentally, physically and spiritually. If then harmony is within us, and if the source of all the good we know—health, happiness, joy and life itself—how logical the saying of Jesus becomes, "The Kingdom of Heaven cometh not by observation; it is

within you." He was not speaking to his apostles, nor to his disciples, but to the unbelieving, unregenerated Jews. If he spoke the truth (and who can doubt it?) the Kingdom of Heaven is *not a place* but a *condition of harmony*, which exists in part in every human being. Every person has a *degree* of health and enjoyment, but none are complete. Every person has a portion of that mysterious Life, but none can withstand the wear and tear of the elements surrounding us for any great length of time, simply because we live wholly in our conscious life externally, and seldom think of looking within for things we need, thus leaving the door closed through which the Infinite comes to us. To leave a part of our natures unused produces inharmonious action, which is disease. This is evil. There is no other evil in existence but this. Nothing else brings pain or sorrow but weakness. There are none weak but the inharmonious. There is no noxious or malarious air, no poisons, no deadly serpents, nor accidents for him who has the "Kingdom of Heaven" or *Harmony* complete and entire within himself. Furthermore, it is impossible for him to have it anywhere else than within; for health must be in us or not at all.

Again Jesus said: "First seek the Kingdom of Heaven, then all other things shall be added unto you." But how or in what manner shall we seek? It certainly is not an external search. It must be a search of the mind internally. And this idea is corroborated by the experience of every person who has developed clairvoyance; for the angels appear subjectively, *i. e.*, from within. They are all there where God resides, in the human soul. Aye! There is more there than we know of. It is not a city with golden streets, and palaces of pearl, wherein God sits on a throne surrounded by worshipers eternally! But all that we need is there, with bands of angels to minister to us, bringing sweet, rare flowers, and harps breathing sweetest

melodies playing always before us, not before *any God, but Us*. For he who enters into the "Kingdom of Heaven" is a God, and angels minister unto him. There is plenty, there of bread and wine and the most delicious fruits. But no gold, nor silver, nor precious stones, nor things that please the vanity of man are there. The river of life is there, and the tree of life also growing upon its banks—all *within us*. "Strange, fanciful picture," I hear the incredulous say. But pause a moment and consider ere you pronounce it all "fancy." Mrs. Sawyer is able, through her mediumship, to produce flowers, and through plenty of other mediums forms and clothing are produced. *They all come from within the medium*, or from the "Kingdom of Heaven" or *Harmony*. Consider then that we have no mediums yet who have fully entered into the "Kingdom of Heaven," none who have opened the door wide enough to enable them to get aught but "crumbs of spirit." What little light we have must filter through the cracks of inharmony. Alas for us! None know what harmony really is, but we know this, that harmony is the essential condition for all manifestation of the Spirit. Alas! that we should all be born of inharmonious conditions, born in disease! We know that Harmony is good, and we also know that Good has been called God, by all good men; and it is said that there is some good in every one. This must be true, for all men love the good of themselves. No man desires evil for himself, and every effort of the worst men in existence is for some fancied good for themselves. With this object in view, still the worst of crimes are committed.

Self-good is the God of every human being. Some serve this by leading honorable, upright lives; such have an enlightened mind; while others seem to serve by outrage and wrong toward brothers; such are in darkness, but no matter what course men take in life, Self-good is their sole and only object. So Good must be the

selfhood of all, the God of every one, the mainspring of all action. If the acts of men seem evil to others through ignorance or inharmony, still the acts have their inception in Good, the God of each. It is alike in all, for there is no difference in the fundamental principle that actuates all; it is Good, and this is God. What though it be very small in some, a mere spark, having very little intelligence or light to guide, and all out of balance within, shall we say it is the "devil" that actuates them, when the prime motive of all is the same? *No!* There is no "devil" except inharmony, and this arises from misdirected effort through ignorance. God is the author of all things, and I—the *God of myself*—am the author of all my acts, hence I am the God of my own destiny, the creator of my weal or woe, the architect of myself, and must suffer and enjoy according to my acts. And I sit in judgment upon myself, condemning and excusing myself according to enlightenment. Thus it is God who judges every act, and is the Father of all, condemning none without light, and excusing none for the want thereof. He who expects happiness to flow into himself from surroundings is very simple. Life *flows out of ourselves*, and cannot enter from *without*. The air we breathe, or the food that we eat, may be *death* as well as life. These things are not life; and it is folly to suppose that surroundings, being *less* than the pleasure sought for, can impart that which is superior. All the surroundings of the world cannot give pleasure to one suffering and slowly dying from an incurable disease. The fact is that we derive nothing but *disease, inharmony and death* from the surroundings of this life.

That which we should seek first is the "Kingdom of Heaven," and as Jesus taught, it is *within*, hence both the Kingdom, Harmony, and the King, God, are within. "It is impossible, it is *blasphemy*, you make *yourself* out to be God!" Exactly so! and herein appears the *Impossi-*

ble and the *Supernatural*. It is not possible for the human mind to transcend nature. It is impossible to think of God without forming an image of him in the mind. Now these images are all natural; this is the manner in which the Infinite enters into, and becomes the Finite. Does not the impossible exist as much as the possible? Why not believe in it then? It is not possible for my weak mind to understand *how* it is Infinite, and it is by reason of this mystery that I believe in this incomprehensible and impossible God. You alone are to blame for the hell in which you live, and you alone shall have all the glory of the Heaven you create. Thus is God glorified, and in this way only. A theological God, seated on a throne with a crown on his head, is *possible*, because it is perfectly natural, and men have been building thrones and crowning popes, kings, priests, heroes, and aristocrats, and bowing down in abject slavish worship from time immemorial, instead of doing their own thinking and worshipping the images of the Infinite which only come through thought and in freedom. Because such a God is possible and natural is the very reason that I do not believe in him; such is too easily comprehended; but I, myself, am the *unfathomable Mystery*, the impossible God, and so are you, reader, if you only *think* so. "*For, as he thinketh in his heart, so is he.*"

For The Mind-Cure and Science of Life.

→ The Mental-Cure. ←

DR. W. F. EVANS.

The system of mental healing which is now exciting so much interest in the public mind is not a new system, but under other names has been practiced from the remotest ages. Everything taught in connection with it which is absolutely new, is not true, as there is no new truth in the world; and everything which is true in it

is not new. There is nothing mysterious or miraculous in it. Persons who desire to learn this system of mental therapeutics often imagine that there must be something in it almost if not quite incomprehensible. This is a great mistake, and one which should not be encouraged by those who are engaged in teaching it. All great spiritual truths are very simple, and shine by their own light. They are self-evident to every healthy mind. There may be, and in fact there is, a philosophical system on which the practice of mental healing is based, that is so contrary to the prevailing scientific and materialistic mode of thought, as to require both time and patient study in order to familiarize our minds with it. This is not a new revelation, but is the old philosophic idealism, the most ancient and the most spiritual philosophy of mankind. The best exposition of this philosophy in modern times is found in the works of such men as Bishop Berkeley, and the German idealists, as Fichte, Hegel, and Schopenhauer. But the fundamental truths and practical principles involved in the cure of ourselves or others by the phrenopathic method are extremely simple, and can be learned in a short time. They can be taught to a child of ordinary intelligence. They can be communicated in one hour's time, or even less. During the last twenty-five years I have taught all that is of any practical value in the system to hundreds of persons, without money and without price. But it may be a principle of human nature that we place a greater value upon what costs us much than upon that for which we pay but a trifle. The lady who buys a shawl for three hundred dollars prizes it perhaps more highly than she would the same article if it cost only twenty-five dollars, though the intrinsic value of the article may be the same in both cases.

All that is of permanent value in the phrenopathic or Mind-Cure system is simple and of easy acquisition. In the present epidemic for teaching it, much is con-

nected with it that has no more relation to it than it has to geology or geography. All this useless verbiage is to be eliminated from it. These dry, if not rotten, limbs are to be pruned off from the tree of life whose leaves are for the healing of the nations. It is not necessary that we should deny the *personality* of God. We may either believe or disbelieve this. Much less is it necessary that we should deny the personality of the human mind and of man. This we cannot do if we would. The feeling that "I am I" is inseparable from our *existence*, and is as immortal as the spirit of man. The most spiritual men the world has ever seen, have, in a certain sense—not in the popular sense—believed in the personality of God and the persistent individuality of man. Nor is it necessary to deny the existence of matter. We affirm that matter exists, and always has existed, but it exists as a modification of mind, as all its so-called properties are only sensations and ideas that can have no existence outside of mind. Hence matter is a state of mind. And every change of the mind modifies the *appearance* that we call matter. But what we most need is to believe in the rightful dominion and absolute sovereignty of mind over matter, and of the *anima divina*, or divine soul of man, over the body. When the governing principle is transferred from the spirit, where it by divine right belongs, to the body, whose highest function is to express and manifest the spirit and obey it, not to govern it, we witness a total perversion of the true order of our existence. It is like the vanity (or illusion) of which King Solomon speaks, "servants upon horses, and princes walking as servants upon the earth." (Ecc. X: 7.) It has been well said by the authors of that remarkable book, "The Perfect Way," "It is according to the divine order of nature that the soul should control the body, for, as a manifested entity, man is a dual being, consisting of soul and body; and of

these, in point of duration and function, and therefore in all respects of value, the precedence belongs to the soul. For the soul is the real, permanent individual, the Self, the everlasting, substantial Idea, of which the body is but the temporary residence and phenomenal expression. The soul, nevertheless, has, properly speaking, no will of her own, since she is feminine and negative. And she is therefore, by her nature, bound to obey the will of some other than herself. This other can be only the spirit, or the body; the Within and the Above, which is Divine, and is God; or the Without and the Below, which taken by itself and reduced to its last expression, is the 'devil.' It is, therefore, to the spirit and soul as one, that obedience is due. Hence, in making the body the seat of the will, the man revolts, not merely against the soul, but against God; and the soul by participation does the same. Of such revolt the consequence is disease and misery of both soul and body." ("The Perfect Way, or the Finding of Christ," p. 216.)

For The Mind-Cure and Science of Life.

→ The Manufacture of Success. ←

CHARLES DAWBARN.

FIRST ARTICLE.

When a settler in a new country has felled the trees on the ground where he desires to plow and sow his grain, he calls his neighbors from far and near for what is called a "logging bee." By the aid of many hands and many teams the huge logs are rolled into piles all ready to burn, and in a few hours the work is done that would have been impossible to that settler without such assistance.

And to build the new log house and barn he receives similar assistance, because the shrewd common sense of average human nature draws a marked line between what is possible to independent manhood, and the labor that can best be

performed by co-operation. As one who has both given and received such assistance I can give my own experience.

I soon noticed that the "logging bee" was even in a new country at best a necessary evil. In the first place a day or two would be wasted in riding far and near to invite those whose assistance you needed. Then as the time for coming and returning must be deducted from the day's work you of course required just so much more help. Your visitors were quite willing to bring feed for their horses, but expected a hearty meal for themselves, and above all plenty of whisky.

The day was, of course, one of solid hardwork, but was as far as possible turned into a frolic. It was shout, whistle and "hurrah boys" all the time. I noticed that the best men on such occasions, those who went to the front in work and frolic, were men to whom life was most enjoyable in excitement; and were never what are called "the forehanded men" of the country. They were men constitutionally averse to plodding hardwork, and their own homes and farms never showed signs of any special industry.

Now notice this. These settlers had from necessity to use this system of co-operation for their logging bees and raising bees. But they recognized the fact that it was a most expensive and unprofitable way of doing work. Just as soon as the settler had got sufficiently ahead by prudence and toil he preferred to pay cash to have a new clearing logged and burned; although I never knew him refuse to turn out and help any new comer.

Since human nature is the prime factor in all our problems of to-day, we may see in this illustration from real life three phases which are well-nigh universal. First, there is a good-natured willingness to help any one who needs help. Secondly, there is a prompt recognition of the fact that the needed help must be given through co-operation. Thirdly, there is an equal recognition of the fact that co-opera-

tion is only good so far as it does that which a man could not do for himself.

We have then as a sure foundation for "the science of life," the knowledge that co-operation is good sometimes but not always. That is an excellent starting-point, as we can at once stand aside from enthusiasts who, like medical quacks, have but one remedy for all the ills of life.

We have also hit upon a phase of human nature that is the foundation of civilization; for the settler's ambition and motive for his labor are to own his home, and to stand before the world as a man who has won independence by the strength of his own right hand.

I want to say here—and we cannot repeat it too often—that every change in our social arrangements that is good for anything, must be founded upon human nature as it is to-day, and not as it will be or may be a few thousand years from now.

We none of us need to read books and listen to lectures to find out that human life is full of troubles, very many of which could be remedied by wise legislation or individual effort. There is no dispute as to the existence of social ills; the trouble always is as to the remedy.

If a man be sick, and half a dozen doctors run to him, each with a different remedy, we hire a carriage to attend his funeral as a matter of course. Society is just as sick as human nature is imperfect, and we have a hundred doctors of Political economy, each with a different remedy. There is usually a truth, a really sound idea, as the basis of any proposed reformation, but, to me, it seems to be almost always pushed to an extreme.

There is nothing logical or mathematical about human nature. Because you find something that is good for five men, it by no means follows that it will be equally good for fifty men. Not merely individuals but neighborhoods, communities and races, have prejudices, superstitions and distinct personal interests that render united action impossible save on

broad general principles. The man who attempts to argue logically or mathematically makes a great mistake. You may draw two straight lines from Chicago to the moon, side by side, that shall never touch; but human nature has not one straight line in its composition. You will hit an angle every time you attempt to draw one.

The great evil attacked by every reformer, in one shape or another, is the unequal distribution of wealth. We hear no attack upon the unequal division of health; or upon the unequal division of brains; or upon the marked fact that some are born to be industrious, and others take to laziness as naturally as a duck takes to water.

The reformers stop at the surface. They show you a man born thirsty for rum; and their remedy is a Maine liquor law for everybody. Then they point you to a man born hungry for land; and their proposed remedy is a law denying any ownership in land.

It never seems to occur to these reformers that man-made laws will be defeated by nature-made laws every time they attempt opposition; and that too much law may be as bad as no law at all.

[TO BE CONTINUED.]

For The Mind-Cure and Science of Life.

Thoughts on Idealism of Berkeley.

EDWARD R. KNOWLES, PH. D., LL. D.

SECOND ARTICLE.

The Scottish school urge against the Idealists that the Ideal theory is contradictory to the intuitive convictions of the unperturbed mind, and that Idealists are opponents of intuitive truth, whose actions betray that their intuitive convictions tell them differently from their theory.

The late Chauncy Wright, in one of his philosophical discussions, published in the *Nation*, once showed the weakness of the objection that the Ideal theory is con-

tradictory to the intuitive convictions of the unperturbed mind, by showing that "the difficulty which even educated men among the ancients felt in conceiving the antipodes was not a difficulty of conceiving the rotundity of the earth, but a difficulty of conceiving men standing on the opposite side of the round earth, without having their feet stuck on like flies to a ceiling," and this difficulty was such that these philosophers could not be made to credit its possibility; in other words, they had one of Dr. McCosh's intuitions on the matter. He continues: "The antipodes were incredible to the ancients because they conceived the fact as a simple and unconditional one, and in contradiction of the equally simple and unconditional fact of their own standing on the earth. And it is because we in modern times are able to resolve both facts into the conditions on which they depend, that they are seen not to be contradictory. So long as 'down' was conceived as an absolute direction in the universe, dependent on nothing but its own nature, so long were the antipodes incredible and stood in contradiction of as simple, original, and necessary a belief as, that two straight lines cannot inclose a space. In short, the ancients had in this case all the tests which the Scottish school apply as ultimate in the ascertainment of truth."

The Idealist does not deny that there is an existence properly enough called the external world, and he questions not about the reality of this existence, but about the kind of reality it has. As Mr. Wright adds: "The existence of undisputed and indisputable facts is denied by no philosopher, and every true philosopher seeks for such facts; the 'idealists' and 'sensationalists' as well as the rest. But idealism was ever a stumbling block to the Scottish school, so much so that their intuitions seem to spring directly from an innate inability in the thinkers of that nation to understand this doctrine. They appear unable to distinguish between questions

concerning the origin of an idea and a doubt of its reality."

The holder of the inferential theory and the holder of the theory of natural realism agree that the first two steps necessary to a cognition of matter are, first, an impression on the bodily organism; secondly, a sensation in the mind. The third step is, according to the inferential or "sensation" school, an inference that there must be something outside of the mind exerting its influence upon it, and corresponding to the impression; according to the Natural Realist, thought.

The Natural Realist objects to the third step taught by the "sensation" school that it is "but an old error under a new form. It tells nothing more nor less than that the mind contemplates a sensation instead of the material object. But a sensation is one thing, and a knowledge of the external world is another thing. From the fact that there is an unextended sensation in the mind, we can never infer that there is something extended outside of the mind, which creates this sensation. Furthermore, no connection can be traced between a sensation and the object creating the sensation." The Natural Realist says that his view may seem to disagree with the idea of "immediate perception," but "every sensation is joined with an immediate perception or belief in the existence of the external object!" Exactly. Does the Natural Realist prove to us anything more than that the mind contemplates a sensation instead of the external object? And if, from the fact that there is an unextended sensation in the mind, we can never infer that there is something extended, outside of the mind, which creates this sensation, we are no better warranted in implicitly believing, as does the Natural Realist, in the existence of an external object and then claiming that we have an immediate perception of the external object. If no connection can be traced between a sensation and the object creating the sensation, we certainly have

little reason for inferring that a material external object exists, certainly much less for believing so. The thought that leads us to believe that the sensation in the mind, of which alone we are certain, is produced by an external object exerting an influence on the mind, may not be as correct or as mature, for aught we know, as that which leads some one else to believe that *esse percipi*.

When Dr. Witherspoon was President of Princeton College, the Berkelerian philosophy had been adopted by most of the professors and students. The doctor, however, was opposed to it, and once threw out this argument against it: "Young gentlemen, if you think there is nothing but ideas in the world, just go out on the campus and butt your heads against the college walls; you will, at least, get an idea of matter." This objection, that the intuitive convictions of the Idealist lead him to act inconsistently with his theory, does not hold good, for he maintains that the universe is permanent in its ideas, and also in its laws,—that is, the Eternal Spirit constantly sustains and presents these ideas for the contemplation of created spirits, according to fixed laws. The Idealist, therefore, acts in perfect consistency with his theory. A student who would have been foolish enough to have followed Dr. Witherspoon's jocular direction would, in doing so, have acted regardless of those fixed laws, and in consequence, would have had some very unpleasant ideas presented to his mind for contemplation by the Eternal Spirit. So also the consideration of this doctrine, that "real ideas" are presented in accordance with fixed and permanent laws, will meet the following objections: One student at Princeton who did not believe in the Berkelerian theory of matter, on one occasion when the students were at supper, the dish being hot mush and milk, uttered a loud cry of pain. The persons present started up in alarm. "Gentleman, I beg your pardon," exclaimed the young man,

"but I've just swallowed an exceedingly hot idea." A minister once consoled a friend, who held the Berkelerian theory, and from whom a fine horse had been stolen, by reminding him "that he had merely lost an idea." Many objections made to the Berkelerian philosophy are worthless, because those who make them do not take into account that the ideal theory of matter does not apply to Spirit.

[CONCLUDED.]

For The Mind-Cure and Science of Life.

Hints on Mind-Cure.

J. V. BENEFICIO.

1.

The key to Metaphysical Science, or the knowledge of Spirit, as well as its application to disease, lies in a true statement of being. Such a statement assumes, at the outset, the existence of a Divine Being, whom we call God, and on which is based the religious sense of mankind.

This religious sense, as apprehended by Jesus, the great Metaphysician, and by those who were to come after him, and who were to do even greater works than he, is the channel through which sickness is abolished, as well as society regenerated.

The statement of what the religious life is has been made, more or less clearly, in all ages, and by many philosophers, as well as Saints and Saviors.

But the original "Mind-Cure," in the present generation, is probably due to the works of W. F. Evans; though the so-called Christian Scientist School is represented in the writings, and modes of healing of Drs. Quimby, Eddy, Arens, and others of Boston, of whose general principles and methods we will first give a synopsis.

The great law by which disease is destroyed is the Spirit, or "understanding of God," as taught in this school. God is Spirit—the Infinite Principle of Life,

Truth and Love; the Substance of all things; the Vital Force.

Man is the "Soul of Man," whose body is but a phenomenon of the Soul.

The Soul is a reflection of the thought of God, and hence is spiritual and not material. Being in the divine image, the Soul cannot die, or be sick, except in appearance. Not by reflection of, but only by deflection *from* God, or truth, can man, that is, the Soul of man, become mortal, or subject to sin, sickness and death. But this deflection is not real—is only an appearance. Being a variation from the idea, or thought of God, it is not spirit, though spiritual. For God, being Spirit, is life and cannot reflect disease, or death. These are illusions, or deflections of the material sense.

Matter, though apparently real to the material sense, is unreal, and temporal, and without life, sensation, or intelligence of its own. It is unknown to spirit, that is, to the spiritual understanding, which is the true understanding.

To the human, or material understanding, man is a supposed mixture of life and death, and good and evil. But in the mind of God, or Truth, life and death, good and evil, are opposites and cannot both be real. Death and evil cannot exist in the presence of Infinite Life and Infinite good. They only appear to be real to the finite understanding. Man's understanding of them must therefore be unreal, or imaginary.

Sin is selfishness; the absence of goodness; or the supposed absence of God, who cannot really be absent. Sin exists in the world by supposition from an imaginary belief of intelligence or power in matter to mar or destroy the image of God. But God's image cannot really be marred by sin, sickness, or death. It can only be obscured by our material sense. The Spiritual sense penetrates the stained mirror, by seeing as God sees.

Jesus illustrated the true reflection of the mind or understanding of God in ref-

erence to man. To him the new birth was a perception of the real and eternal life and health of the Soul of God. He healed the sick through the spiritual understanding—knowing that disease and error came through belief of power in matter over spirit. This false belief was the old man, or Adam, with self-will, who supposed himself capable of contradicting the will of God, by making sin and death realities of being.

The old man is the Soul governed by its misunderstanding of life and health. The new man is the Soul governed by the understanding of truth.

This understanding is the Holy Spirit of the New Testament, the Christ of God, through whom the man Jesus wrought his works. We enter the same understanding in proportion as we put off the mortal, and are able to perceive the immortal life.

Through the apprehension of the truth we discover that our life cannot be mortal in God, and that out of God we cannot live. We learn through pure reason, as well as true religion, that we cannot be sick, or diseased, except in imagination, or misbelief in the material sense.

The material sense is the channel through which we perceive matter, experience temporary pain, or pleasure, and recognize material right and wrong. But it is only a shadow of the spiritual sense, and real only as a shadow. It is possible only through the Soul's ignorance of life and immortality.

The material world is but the inverted reflection of the spiritual, hence God, or Spirit, is substance, and the universe is shadow.

[COMPLETED NEXT NUMBER.]

To the Editor of The Mind-Cure and Science of Life.

Intelligence in the Spirit-World.

DR. A. S. HAYWARD.

MR. EDITOR: My article in April issue of your magazine created quite an interest

with some of my friends who have taken lessons in Metaphysical healing or Christian Science. One of them is attempting to make me believe that the cure I related in your last issue "was done scientifically." I presume it was, and by a fixed law, too, but that has nothing to do with the case, as I see it. The fact is, the spirit alluded to, perhaps, unconsciously or otherwise, was attracted to the healer, and was not aware that any injury was being done thereby, but came out of sympathy, yet when I alluded to the fact (as it proved) the spirit awoke to consciousness of the same, and simply let go in its influence, and the man was released from that hour. I have not the slightest idea that any other case could have been relieved under the same circumstances, and I would not suggest any fixed rule as infallible in all cases, and with all persons, and here is where the utilizing of the subtle forces in the universe and in human life differ from those advanced in the Mind-cure philosophy. The whole subject as advanced by the metaphysicians is, it seems to me, the result of a combination of psychological forces or power held over the subjects, who all the time think that something new is just at the door.

If we have any confidence or faith in the Bible record, we must admit that a large number of the so-called diseases and cures recorded therein were simply spirit influence over the afflicted, as the cure was in breaking the evil control, and letting the victim go free; nothing more, nothing less. I honestly believe that the most of the diseases that are removed by the Christian Scientists, Metaphysicians, and by faith and prayer healers, are more from the effect of the spirits of persons in the material form, than from actual disease; also, that one-half of the cases called insanity, now confined in asylums, are caused by obsession, surroundings and inheritance more than by disease; yet this is not admitting but what disease, in various forms, is stalking broadcast over this

land, taking the purest and best of our citizens to the Spirit-world before they desire to go, and before it was intended by the designer and finisher of all things.

For any person to attempt to convince the world that all disease is a "myth," and that what is supposed to be disease is only in the mind of the supposed sick, seems as near "crankism" as any thing that I can designate, and I hope and trust for the interest of society that the Metaphysicians will change their views before thinkers go mad over attempting to learn "bottom facts" in regard to the blind, mysterious philosophy that no two believe alike.

Recently quite a commotion was caused in Tremont Temple, Boston, when, among various questions put to Rev. Meredith of the Congregational church, he was asked a question by some one relating to faith-cure, and to the doctrine of the Christian Scientists, as he declared it a "humbug." Several rose to their feet in its defense to tell what faith-cure, etc., had done for them. It seems to the writer that Mr. Meredith is inconsistent, as most of the Congregationalists believe in the efficacy of prayer to-day, and doubtless when he is called to the bedside of the sick he exercises that faith and form over them at times. "Consistency, thou art a jewel," whether in the church or out of it.

Let us have cures in any form, whether it is considered scientific or not, but above all things let us not neglect the sick on the ground of the great faith that we have in one particular mode of treatment, thus sitting down quietly and neglecting the simple things of life that are all about us for cure. Blind incredulity and fanaticism rule the hour, and let us all try to steer clear of them, and let us use good judgment and common sense in all our acts and speech, and not attempt to ignore our spirit friends on the ground that there is a Spirit or power superior to them that sustains all life, including them.

I see that in your last issue you speak

of the persons in your employ as being "good church members," etc. If this is essential to the knowing of the truth, please state what church you would suggest to join in order to become true and good.*

For The Mind-Cure and Science of Life.

→ Imagination. ←

DR. C. D. GRIMES.

Imagination is a plastic power, and one of the creating and restoring properties of mind. Its office is that of a purveyor, outliner and revelator to the mind. It has the marvelous power of penetrating to the heart and soul of things, of opening the arcana of nature, and revealing what is hidden to material sense. Its province is to outline forms and exhibit them in visions. From the strongest motives as actuating cause, it combines conceptions, and thus becomes an artist of the fanciful. Then, on wings full-fledged it traverses the fields of space—the unbounded ocean of subtle forces, out of which universal life swells up; that ethereal, omnipresent medium of the transmission of thought and forces that nourish spiritual existence—the veritable fountain, out of which matter, light, electricity and magnetism flow, as well as the elements of which planets and solar systems are constructed, is this ambient ether that fills all space.

The atmosphere and ether hold all forces and all essence. Our scientists hold to about sixty-three elements, but the fact will some day be recognized that not one-tenth of the actual number have been made known.

Here, in these rich fields, imagination regales itself on the germs of life. Here, in nature's store-house, it garners the necessities of beauty and the use of forms, of

*Mr. Hayward and others can see our remarks relating to this matter in this issue under title "Explanation."

inventions in mechanics, in telegraphy, telepathy of the past, and of aerial ships and aerial palaces to come, whose outlines are now faintly gleaming in that imagination that is sometimes called "thin," an illusion, or a toy for the credulous.

But while the incredulous are having their cheap hilarity imagination is busy in weaving its gossamers and affording foregleams that grow brighter and brighter, until will-power begins to wield the muscles to materialize this "stuff" into objectivity. Then the world is blessed with a new invention, either of the ornamental, artistic or useful, and thus the world goes jogging on.

Nothing is really imagined to the mind but at some time it is materialized for the benefit of man; if not by the first, then by some one thereafter. Different inventors are dreaming out and at work at the same piece of mechanism at the same time. It is merely the invisible, psychic world writing itself upon this mundane, material one. If the first print is blind or brushed away it is re-impressed, re-stamped, over and over again, until humanity is blessed with the real. This property of the mind is ever in the van, gleaming what is required for its imagery.

Our grandest ideals are a pattern of our highest reasons, therefore when they are constructed we put forth all the powers of the will for a realization. In this, man is acting in the capacity of a creator. When through will-power the muscles are charged to wield the body to obtain a realization of the ideal creation and restoration are one with healing. We cannot lift a foot or raise a hand unless mind precedes and determines the act, as well as the precise manner of it. I would travel a long way to see that one who has constructed anything without building it in the mind first, and that to his highest reason, for mind, will and reason are God-like, and all are gods in some degree. Who can determine the possibilities of the human mind!

For The Mind Cure and Science of Life.

→ Life. ←

J. G. TRUMAN.

THE MIND-CURE AND SCIENCE OF LIFE comes before us. "What is Life?" the Mind asks as the starting point. "What is Life?" Ask the wind, as it sways the trees; ask the waves of the ocean, as they beat the shore; ask the planets and suns, as they roll along their course; ask the man of energy, as he governs the things of the world. Life is force, motion, activity. All force is one, and all is life, and all life is the same; but all does not exist under the same conditions, and therefore it varies in activity, direction and phenomena. All we know of matter is by the force which it exerts. We see matter because it reflects or absorbs light; we feel it because it resists pressure; we hear it because it can set waves of sound in motion, and so on through all our senses. They perceive force, and nothing else. That dead matter exists is an error of the mind. Two opposing forces meet and partially neutralize each other, and we call the result matter; and some imagine that the organization of this matter causes life. Life is first, and matter is but a neutralized and localized form of life. Dissolve the matter into its elements and we liberate the force that is within it. All life is said to be dual, because it requires two opposing forces to individualize life. Two forces come in contact and move in a circle, as the eddy of the water, the cyclone of the air, or the planet in the solar system. In an eddy or a whirlwind we find individual life in its most simple forms; in the human being we find the highest development of individualized existence known to us, yet in some respects a similarity remains. In favorable conditions individual life develops rapidly, as the minute snow ball upon the mountain-top becomes a mighty avalanche in the valley below. So in the formation of a

world, a monad becomes a monkey, and then a man of mighty mind, because he gathers strength as he goes, and becomes more sensitive to the waves of the great sea of thought with which he is surrounded. As waves of the sea go from island to island, so thought goes from mind to mind, and only the obtuse are not able to receive them. Each object in the ocean of thought reflects back its image, as the mirror reflects its image in the light of the sun, and the more we are impressed by these images the more we are able to receive of them. Thus mind acts upon mind, either to resist its action, or to help it overcome the resistance of neutralized forces called matter.

To the senses and the unrenewed understanding belongs a sort of instinctive belief in the absolute existence of nature.

* * * * The presence of Reason mars the belief. The first effort of thought tends to relax this despotism of the senses which binds us to Nature as if we were a part of it, and shows us nature aloof and as it were afloat. Until this higher agency intervened, the animal eye sees with wonderful accuracy sharp outlines and colored surfaces. When the eye of Reason opens, to outline and surface are at once added, grace and expressions; these proceed from imagination and affection and abate somewhat of the angular distinctions of objects. If the Reason be stimulated to more earnest vision, outline and surface become transparent and are no longer seen, causes and spirits are seen through them.—*Emerson.*

Truly speaking it is not instruction I receive from another soul; what he announces I must find true in myself or reject.—*Emerson.*

You may search Darwin's books in vain for a single irreverent utterance, while his recognition of the being and providence of the Supreme Creator is frequent and emphatic.—*Prof. A. P. Peabody.*

For The Mind-Cure and Science of Life.

→ "Will Ye Also Go Away?" ←

EDWARD R. KNOWLES, PH. D., LL. D.

Beloved Jesus, well was known to thee
Poor human nature, doubting, weak,
Displayed toward thee in thine adversity,
When thou for loyal friends didst seek.

Thine, Master, thine the cruel agony
Has been to witness bitter change
In hearts once bound in seeming faith to thee,
Now wounding thee by conduct strange.

With purpose high and noble, steadfast, true,
Thou wast unmoved by human scorn,
When, with glorious triumph in thy view,
Thou didst forgive those fickle hearts forlorn.

Oh! Love Divine, with joyful emotion,
By thine example great I will be moved,
From wavering friends withholding condemnation,
However poorly be their friendship proved.

→ If We Would. ←

ANON.

If we would but check the speaker,
When he spoils a neighbor's fame,
If we would but help the erring,
Ere we utter words of blame;
If we would, how many might we
Turn from paths of sin and shame.

Ah! the wrongs that might be righted,
If we would but see the way!
Ah! the pains that might be lightened
Every hour and every day;
If we would but hear the pleadings
Of the hearts that go astray.

Let us step outside the stronghold
Of our selfishness and pride;
Let us lift our fainting brothers,
Let us strengthen ere we chide;
Let us, ere we blame the fallen,
Hold a light to cheer and guide.

Ah! how blessed, ah! how happy
Earth would be if we but try
Thus to aid and right the weaker,
Thus to check each brother's sigh;
Thus to walk in duty's pathway
To our better life on high.

In each life, however lowly,
There are seeds of mighty good;
Still, we shrink from souls appealing,
With a timid, "If we could;"
But God who judgeth all things,
Knows the truth is, "If we *would*."

I sent my soul through the invisible,
Some question of the after life to spell,
And bye and bye my Soul returned to me,
And answered, I myself am Heaven's Hell,
—*Persian poem.*

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Science of Being, or One Spirit.

A belief that God or satan is personal in the sense that either can be seen, is an absurd relic of barbaric and idolatrous ignorance. Egyptian, Hindoo, Jew, Pagan and Christian have believed in gods of wood, table, stone, flesh, etc. As those who were led out of Egyptian birth and bondage, grew impatient, and said to Aaron, "Make us gods to go before us," and were only satisfied when they saw a gold calf or a personal god, so to this day the mass of humanity hold to a god of form. Because of the idolatrous worship that came into the Bible of the Semitics or Jews, it has been impossible for Christians to outgrow such errors, as Christians are only reconstructed Jews.

Jesus did not believe in a personal god, and yet creedism or Christianity, which established under Romish government in the third century, perpetuated the worship of idols and images; but, gradually, as the ideal life of Jesus rose in advancing humanity, the form of the human prevailed among Christians over the form of tables, wood, stone, etc., and the error that began in ancient barbarism known as anthropomorphism—God shaped like the human body—has grown to be the most absurd dogma of Jewish mythology and of Christian theology.

How inconsistent it is to teach as creedal theology does to-day, that God is a personal, or an individual body, in human shape, seated somewhere in the universe, that we could see if we were there; and then to say, that "God is Spirit, is invisible, and is the unseen omnipresence." If God means a body of flesh, or of something that can be seen, and if this one *bodily* object is God, and occupies a local place, why then teach that he is the Invisible, omniscient, omnipresence? If the first description or bodily form is God, then the last description is not, as they are two exactly opposite statements. Will some Christian idolator tell us how this material God, if seated in the Sun, Saturn, or any other world, can be in our world? When he can show us that the capital of the United States is in Washington, and in China at the same time; when he can show us that the north is south, and that white is black, then he can show that *his* god can be in two places, or in every place at the same time. If you would turn from the worst phase of idolatry, turn from your personal god, which is no reality, but is mere belief, and only an ancient illusion.

To see God you must not see *any material object*, but must imagine a one universal ocean of unseen Mind or Spirit, which is simply *being, existence, eternity, thought*, and as void of matter as these are. This is the *everywhere* present INVISIBLE, without limit or boundary. It has no tangible form, and yet it is real; it is Life, Love, goodness, understanding, and if these are matter or can be seen, then God can be. It is being without form, limits or boundary, and there is no universe sufficient to circumscribe it; it is the *now*, the AM. This is being, and it surely is not matter. It is the one and only Life, the one and only Mind, the one and only Spirit that can be. Thinker, there *is* no past, there *is* no future, *now is*, and *now is* Life, eternity or being. Being is void of matter, of disease, of death; it is even

void of beliefs. It is not anything that the senses or the psychic man can see.

"Know thyself" and you know Deity, for *you are Life, Being, Spirit, the Immortal and the Invisible, and you are the eternal I AM, and there is no other one to be more than you are.* When I thus describe you, I do not think of a psychic or soul body, I do not call grass or flesh, you; *you are not flesh and bones, you are the only one, and with you there is "neither variableness nor shadow of turning."* There is only one Actor, one Thinker, one Self, one Being, one Life, one Spirit, one Mind, one Eternal, Immortal, Invisible, one God. Some would understand us better if we were to speak to their unfoldment, and were to say that we mean what they regard "nothing." It is easier for the mass of humanity to think that everything came from "*nothing*," and it is hard for them to see that there never was a "*nothing*," and that the term is very absurd. When you try to describe "*nothing*," you will find yourself describing something. It is this *nothing-something* that we call the *real*, the *substance*. To the psychic or soul man, the man of *five* senses, the earthly man, our conception of *being*, of *substance* is "*nothing*," and to *this* man it is "*nothing*," simply because it is invisible, is being, is eternity, is thought, is Mind, is Spirit, is Life, is Truth, is comprehension, is God, is Love, is Omnipresence; while to the higher Man, the sixth sense, the *Self*, being is *real*, is *substance*, because it is all of these. You who decry the true Metaphysics, and are controlled by the psychic man or sense, the earthly, or lower man, claim that anything to be *immortal* must be constantly gazed upon by what you call physical sight, while the very opposite of your claim is the truth, for to be *immortal*, means to be invisible to the eye of sense. You are so absorbed in the mortal, in the "first man," the curse or the Adam, that you "require a sign;" you believe in a heaven elsewhere, a "spirit-life," in "spir-

its" as entities, separate from *Self*, and that you are to gaze constantly upon either material or spirit forms. Nothing that you can gaze upon will be immortal, and no visible form is substance nor is it unchangeable. Suppose now to get the spiritual conception of substance, that you receive a letter relating several items of news; you study the points until you see what they mean, and as soon as you comprehend the ideas, you have the substance. You do not regard the paper nor the ink as the *substance*, but that conveyed to your understanding is the substance, and you know that this is invisible, yet it is the spiritual, the real.

So to speak, God, human and satan as Life, are triune; the human is as the center or trunk of a tree; the lower trunk and roots represent qualities of the human that are of the earth, the carnal, the animal, and these being mental states, the only evil, are inseparable from the human. The upper trunk, the branches and the fruit represent qualities of the human that are Divine, that are the fruits, of Spirit, the Highest, such as "love, joy, peace, gentleness, goodness, meekness, faith," etc., and these, while they represent the Divine or God, and are inseparable from the human, show us the union of the human, the Divine and the serpent nature, or the three in one. Neither are personal, in the sense that they can be seen, as all the lower or sensual states are mental qualities, and unseen; the higher or divine fruits are spiritual unfoldments, and cannot be seen, and this is why God is invisible, and why there is no personal God, personal devil nor personal man, and this is why one is as omnipresent as the others. The human, then, or the central part, is that which holds to the lower and to the upper, as both extremes meet in the human, and hence right here we find the mediator, and when the highest would slay the lowest, the human mediator shows the divine by crying as the head would, "cut not off my feet, as they are part of

me," and this is why God *cannot* kill the devil—the belief of evil—and could not shut him—it—out of the garden of Eden, which was and still is the human body, the home of satan and the temple of God. Redemption only means to pass up from the lower to the higher, to cease in the carnal and rise to the Highest, to a state of Good or God, and that is heaven, it is resurrection, it is understanding, it is to be the Highest, or God, instead of being the lowest, out of which we came. As the life currents pass up and down through the tree, and thus connect the whole, so the warring in our members, is the "flesh lusting against the Spirit, and the Spirit against the flesh," and this is the "law, that when I would do good, evil is present with me," and we cry "who shall deliver me from this body of death?" The carnal or lowest is the "first man of the earth, earthy; the second man is the Lord from heaven," which means the human unfoldment to the Highest, or to the understanding of *Self*.

This is being, as science states it, and it is entirely intangible or spiritual, hence matter can form no part of being; when, therefore, the Bible, theology or Spiritualism hold to a belief of individualities as *separate* lives or spirits, now or hereafter, they hold to the seeming, the illusory or false. The appearance or the phenomenon known as the human body is the concentration of focal mental rays, all of which exist in and are a part of the one Being, or Life, and all phenomenal appearances are the emanations or limitations of the one Universal Mind. Every object in Nature was first conceived or formed in Mind, and as a mental conception it was an idea formulated in Mind, and is a part of the one whole. Two or more individual ideas exist as distinct, but not as separate entities, as different rays of the electric light are distinct, but are not separate; they can exist only in their one cause, and thus not anything is external to the Only One.

→ Explanation. ←

In our Editorial of last issue, "Let us Have Peace," while we were requesting some not to dictate too much in our work, and were showing our purpose "not to be drawn into Agnosticism, nor to the support of any who ridicule the pure life of Jesus, the good of the Bible and those who curse the term God," we took occasion to say further, "we shall join hands with the church before with them;" also we said that our office help are now "members of the church, true and good." This last remark hurt several of our readers, and now it is our opportunity and pleasure to explain to all who felt injured.

The fact is we had associated a new help for a few days, who was so Agnostic, so like the no Christ, no God, no Bible recognition, which sees not the divine in man, that we may have gone too far the other way, so that we would appear to sanction the blindness and ungodlike ways of the mammon-worshiping character of creeds, and to hold them up as our guide instead of the just and good lives we generally see with the reformers of this day. Another reason why we thus spoke, was from the fact that many had written us in a very uncultured and unspiritual manner, and had sent us trashy stuff with a hope that we would lower the standard of our journal enough to insert it. They are so ignorant of the truly spiritual or divine unfoldments of an unselfish and just soul that they make their puny thrusts at the divinity and almightiness of Good. They seem like one determined to blow the Sun to fragments with a revolver. It was to show this class of persons that their matter and spirit were not welcome to our office, which is dedicated to reform, to Truth and to humanity, that we named the fact of help who belong to the church. Not that we would convey a thought that we regard membership in any creed as something that God or evolution requires, nor that theology

is to-day a guide to the great mass of diviner lives. We know that creedism is mammon, is show, and as a rule is very far from the life that God sanctions.

If we endorse church associations it is those where we can hear something like you get from such as Dr. Thomas, Prof. Swing, Newman, Heber Newton, etc. We are in for reform and for true spiritual life.

OUR GRATITUDE.—We are placed under many obligations to kind and able contributors for their determination to stand by our journal. Brother Charles Dabarn has pleased and fed thousands who have read his fine articles in our four last issues. They have been copied by various publishers. Now he sends us a series of five more, under a new and striking heading, and they are masterly and fine. The contributions by Prof. Roseph Rodes Buchanan, Dr. W. F. Evans, Prof. Henry Kiddle, Freeman B. Dowd and others, have sent us many letters of commendation by men and women of culture and fine thought. These good friends have stood nobly by us for Truth's sake, and have never asked any compensation, further than that within our power, to set apart to some of them a small space by which we might tell our readers of their able works, now blessing humanity and opening the way for Truth.

We see fine notices in various publications which show us that Brother Dabarn is not only an excellent writer, but that he is a very popular speaker before many societies of reform in his own city, and Brooklyn, New England, etc. He is engaged for two of the large camp-meetings in the East this season. Any society wishing to secure his services can reach him at 73 West 23d street, New York City.

MIND-CURE AT MICHIGAN CITY.

We have just finished instructing a very interesting class at Michigan City, Ind., in the Mind-

cure science. It consisted of one dozen excellent and intelligent thinkers; about half were of church proclivities, while the others were progressive Spiritualists. Among the latter was the most wealthy family of the city, W. O. Leeds and his estimable lady. At their fine mansion we had a free and welcome home. Their hospitality and kindness will ever grow and bear rich fruit in our memory and gratitude. Mrs. Swarts joins me in this expression, as she shared the kindness of this model home during one week of our sojourn. Here is a rich couple whose hearts are not hidden from the needy poor, but who regard the needs of all, and descend not into the curse of the mammon worshipping shrine.

Our class generally were brought into a very fair comprehension of true being, yet to do so they surrendered beliefs which they saw it unnecessary to hold.

Here is a fine Metaphysical association which must prove a power for good.

The cures performed here by Miss Florence Marcellus, of Chicago, who had been associated with the MIND CURE office, were wonderful, and proved the basis of our success in forming the class. We have not room to mention some of these cures, but they will be in our next. Her labors were so appreciated, that a fine reception and cash donations were given her.

Twenty subscribers are promised in Michigan City for our journal, and when the list, now nearly completed, is finished, a handsome premium goes from us to a handsome young lady. May heaven bless the Michigan City class.

"THE WORD," edited by that fearless man, E. H. Heywood at Princeton, Mass., is a monthly Journal of reform, and is only 75 cents yearly, or less for small clubs. Its March issue says of us:

"*The Mind-Cure and Science of Life* represents a great ethical movement, carries the Torch of Reason into dark caverns of medical superstitions, and discovers self-healing vigor in despairing victims of old-school doctors. Monthly, 10 cents per copy; \$1. yearly; 425 West Madison St., Chicago, Ill."

In the editorial of the same issue brother H. says:

"Though reform bring social ostracism, poverty, takes health and life even, it is worth to the world all it costs. My future is of trivial account compared with Truth imperilled. Precious indeed are the names of those whose co-operating aid helps us proclaim it. Whatever there is of me, ahead as in the past, will be given it."

The *Religio-Philosophical Journal* and other good papers have made kind mentions of our work, and we thank them.

The *Journal's* review of April No. speaks as follows,

"*The Mind-Cure.* (A. J. Swarts, Chicago, Ill.) The following contents show that this number is equal to its predecessors, if not in advance: Practical Hints, or Eight Into Two Won't Go; Rosierucian Musings; A Plea for Liberty; Mental and Mind-Cure; Power of Mind over the Body; 'Twill be all the same in a hundred years; Editorial, etc."

The New Thought, of Maquoketa, Iowa, says:

"*The Mind-Cure and Science of Life* for April is just laid on our table. This has been a good and original journal from the first, but we think the present is an improvement over any preceding number. By the way *The Mind-Cure* is for sale in our office. Price 10 cents per copy."

ABOUT THE PREMIUMS.—A fair number of friends are active in sending us new subscribers. Please note that every yearly subscriber since March, are getting the nice Gold Tooth Pick and a lecture by the Editor free, yet we require you to send a 2-cent stamp, and to let us know that it is for these two items else we may miss you, as it is common to get a stamp in a letter.

We have sent several of the Premiums named on our fourth cover page to those who have earned them. We hope that others will try for a list and a Premium. Keep up the good work, friends. We need your friendly aid. Those agents who prefer can retain 25 cents in cash for each yearly subscriber, but no further premium.

TO SUBSCRIBERS.—Our several subscribers who have written to know why our magazine does not come to hand earlier, may not have noticed in Prospectus that the second Saturday of each Month is our publication day.

The removal of our printers to more commodious quarters has delayed us a little this month. We may decide to issue on the first Saturday hereafter.

BOOK REVIEWS, ETC.

MYSTERIES OF THE HAND REVEALED AND EXPLAINED," by Prof. R. A. Campbell, is a nicely bound book of 203 pages. Its further title is: "THE ART OF DETERMINING, FROM AN INSPECTION OF THE HANDS, THE PERSON'S TEMPERAMENT, APPETITES, PASSIONS, IMPULSES, ASPIRATIONS, MENTAL ENDOWMENTS, CHARACTER AND TENDENCIES." Progressive thinker, lady or gentleman, you who would like to read charac-

ter by the many and sure marks in the Hand, should make an effort to procure this work. Please allow me to suggest that Prof. Campbell has devoted the last thirty years to the study and art of Palmistry, and is the "best author in the world" upon this useful science. This work has 49 illustrations used to impart the art of reading character, hence you can take up a few features in the hand, and with the plain, simple rules found herein you can, by one reading, entertain your friends a whole evening by telling their traits of character and to what they are best adapted. Who can interest you more than the reader of character, and who is better fitted for usefulness than the lady or gentleman, who, by correct rules, can advise and direct humanity in the paths to which they belong? You will pay for a reading of character sooner than for anything else, aside from food and raiment. Hundreds will read this review who are well adapted to study some leading points in the book, and then do good by giving five or six readings daily at 50 cents each; also you can very soon give an interesting public talk, upon character.

We think so highly of this work, that we hardly know which of its points to give among the many of delightful interest. We may quote in part, a few lines:

"*Smooth fingers* signify perception, intuition, determination * * *"

"*Short fingers* appreciate magnitude, grace, generalities, they see * * *"

"*Long fingers* are characterized by. * * *"

"*Knotted fingers* tell of logic, argument, the why and wherefore, the * * *"

"*Tapering fingers* show the rule of the ideal * * *"

"*Stubbed fingers* indicate * * *"

"*Long nails* indicate a peacemaker, one who will * * *"

"*Short nails* signal one who will * * *"

"*Broad nails* announce gentleness of disposition, a spirit of * * *"

"*Narrow nails* show activity, a love of * * *"

"*Round nails* announce an honest disposition, a quick * * *"

"*Fun-shaped nails* announce envy and vanity. * * *"

"*Pink nails* show a healthy, active, sanguine person. * * *"

"*Large white half-moons* at the base of the nails announce a frank, open-hearted * * *"

The book must be seen, and then you will easily understand it, and it will make you an agreeable instructor. It is very cheap, considering its completeness, \$1.50. It will be sent from our office to all who will remit the above amount.

"VITAL MAGNETIC CURE: VITAL MAGNETISM AND ITS APPLICATION TO THE TREATMENT OF MENTAL AND PHYSICAL DISEASES." By A MAGNETIC PHYSICIAN. Published and for sale by Colby & Rich, 9 Montgomery Place, Boston, Mass., 1881, pp. 216, is a nicely bound book, large, clear type, good paper, and it contains instructive matter for the magnetic healer. Its system, is specially the magnetic, and it must prove of much value to all who desire to understand and practice this mode of cure.

The author wisely says: "Healers should be governed by principle; they should be firm and decided in character; reason should always be at the helm; they should neither be bought nor sold. Live naturally; live temperately; abstain from all the excesses of life. * * * Many cure by simply entering the room occupied by the sick person. Some of the best cures that have been wrought through our own organization have been accomplished during a single interview."

Many thousands of this work have been sold. Price \$1.50.

"HEALING POWER OF MIND." By Julia Anderson Root. Woman's Co-operative Printing Office, 424 Montgomery street, San Francisco, Cal., is the title of a new, well-bound book of 157 pp. The author, who sends us one of said books, did not name its price. It is in large, clear type, and, so far as we have been able to examine it, is a sound and good work for beginners in the Mental-cure system. We trust that it will obtain a good circulation.

"THE NEW ERA—devoted to Progressive, Religious and Scientific thought, and to Spiritual Philosophy and Reform," is the title and motto of a good, spicy and progressive paper, edited and published every two weeks at Grand Rapids, Mich., by D. G. Garnsey: Mrs. C. H. Hinckley, associate editor.

The New Era has a well-chosen name, and its mechanical appearance is fine. It is printed on excellent paper in plain bold type. It is well patronized in its advertising departments. It is one of our welcome exchanges. We wish it success.

THE CARRIER DOVE—see it among the advertisements—a good, lively, well-edited monthly paper, \$1 per year, and **THE MIND-CURE AND SCIENCE OF LIFE**, both to one address for \$1.50. Remit this amount to us, or to Sister Schlesinger, and you will get the two for one year.

THE ROSTRUM.

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Address H. L. GREEN, Salamanca, N. Y.

Therapeutic Sarcognomy.

An exposition of the mysterious union of soul, brain and body, and a new system of therapeutic practice, without medicine, by the vital nervina, electricity and external applications. By Professor Joseph Rodas Buchanan, M. D., the Founder of Systematic Anthropology; Discoverer of Psychometry and Sarcognomy; Professor of Physiology and Institutes of Medicine in four Medical Colleges successively, and formerly DEAN of the *Eclectic Medical Institute*, the Parent School of Medical Eclecticism.

The above work has just been published by the author, Prof. J. R. Buchanan, 29 Fort Avenue, Boston, of whom it may be obtained by the remittance of \$2.50.

Of this work the *Eclectic Medical Advertiser* (of New York) says:—"Upon the psychic functions of the brain, Prof. Buchanan is the highest living authority. * * * Every Physician who desires to meet with more than the average success in the practice of medicine should procure and study this valuable work." *The American Homoeopath* (of New York) says: "Prof. Buchanan's work is unique, but when fairly understood will be found beautifully complete and comprehensive. His discoveries in Physiology are among the most important of the century, and will place his reputation on a firm foundation as one of the master minds of the world's history."

The Manual of Psychometry will be issued March, 1885; price \$1.50—to subscribers who send their address before publication it will be \$1.25.

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